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Twelve Labors—Let Us Up and at Them!

AN EDITORIAL

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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BRIEF SURVEY OF THE GROWTH OF QUAKERISM IN EUROPE

In a recent address at Friends House, London, Rufus M. Jones expressed the belief that today there are more seekers after a religion of life than there ever were in the days of George Fox. During the last sixty or seventy years, according to Catharine Albright, Quakerism has taken root in China, India, Madagascar, and Pemba, and since the War, has been establishing itself in indigenous groups in several European countries. To quote from an article by Frederick J. Tritton in *The Wayfarer*:

"Those to whom Quakerism has been mainly a tradition, and the Inner Light a vague phrase, would be amazed if they saw how vital these beliefs can be to people who, in the social and political upheavals of Central Europe, have been seeking for some guiding principle to bring harmony into their own lives and enable them to work constructively in a world that seems to have no room for spiritual ideals.

"The largest group of Friends on the continent is in Germany. The story of the events leading up to the formation of the German Yearly Meeting in 1925 is too long to tell here. Since that time the Society has gone through many vicissitudes in a country suffering much from economic pressure and political divisions. But the membership has grown steadily year by year, from about forty in 1925 to 220 at the present time. Last year when, in view of the great political revolution, all members were asked to consider their position, some thirty-five resigned, but a much larger number have since joined. These are difficult days for members of a religious society standing for freedom of conscience and opposed to violence in any form, and the prayers of Friends in other countries are needed to help our German Friends to stand firm.

"In France there was in pre-war days a meeting for worship. After the establishment of the Quaker Centre in Paris, the Meeting made steady progress, and finally, in 1932, was established as an independent Yearly Meeting. The members live mainly in Paris, but there are some individual Friends in the provinces, most of whom attend the Yearly Meeting in Paris at Whitsuntide. There is a virile life in this young Yearly Meeting, and in spite of inward difficulties, great hopes of its making a wider appeal.

A new Centre was recently opened at Le Havre.

"In Geneva there is a small group of Friends, mostly connected with the League of Nations or other international bodies in that city. Very few of them are Swiss, and there is little likelihood of a Swiss Yearly Meeting evolving. The membership fluctuates and varies from year to year, but it is an International Society of Friends in miniature, and has its links and threads connecting it with many parts of the world, east and west.

"The group in Vienna is also small, and can hardly be expected to grow greatly in a country where membership in either the Roman Catholic or Protestant Church is a *sine qua non* for holding any official position. But those who belong have a strong sense of their responsibilities. By study groups and service of various kinds, they seek to understand and express the mind and spirit of Christ in a country where freedom and democracy are suppressed, and bitter political differences make a religion of love and mutual forbearance almost impossible.

"Traveling southeast to Greece, we find a Friends meeting in Salonika. The nucleus of this group is a few educated Greeks who worked with Friends in 1924 and after, when they helped to settle refugees from Turkey in the new villages in Macedonia. These men were attracted to the Quaker way of life and at the close of the work asked for membership. They hold a meeting for worship once a fortnight with an average attendance of about twelve and some peace work is carried on with the Fellowship of Reconciliation.

"The five meetings just described owe their existence largely to the relief or Centre activities in their respective countries.

"The meeting at Prague is the child of Geneva. Two young Czechs, who, like so many of their fellow-countrymen, had been spiritually uprooted by the war, found in the fellowship of Friends at Geneva that bread of life for which they had been seeking. They took the good news back to their friends in Prague, and a Quaker meeting was started. It is thrilling to meet this group—all young people who have sought for a guiding principle in the confusion of their lives, and believe they have found it in Quakerism. It makes one humble also, lest we at home should cause them disappointment.

"The other country in which the revival of Quakerism is to be seen is Sweden, where there is widespread interest. A small group in Stockholm has a deep religious life. Most of the members have joined London Yearly Meeting through the F. S. C., and are now considering the question of forming themselves into an independent Yearly Meeting."

The world is in dire straits, and a rekindling of the spiritual fires, a new breaking through of the life of God is needed. Will the Society of Friends be able to play the part allotted to it in working for a great spiritual revival which will be so real that in the light and power of it all political and economic problems will quickly find their solution? Are there unexplored depths of fellowship with European Friends, holding untold riches for American and English members of the Society? Are we lending all the encouragement and help older groups should have to give?

A SERVICE CAMP FOR JUNIORS

At a recent meeting of the Headmasters of the Secondary Schools, the suggestion was made that the A. F. S. C. organize and operate a Junior Service Camp for boys from Friends Preparatory Schools comparable to the Friends Service Camp in Westmoreland County, Pa., last summer. It was felt that there is urgent need for social education and that such a camp would give young Friends an opportunity for such training as well as the chance to do some necessary piece of physical work.

A Committee of Headmasters, representatives of Friends schools and the Service Committee, under the chairmanship of James F. Walker, has been working on the plans for the proposed camp. Schools are urged to make this a school project, sharing in the educational value of such a camp and sharing responsibility for securing necessary funds.

FINE COOPERATION

Plans have been made by the Committee on the Religious Education of Youth to announce the Institutes of International Relations at the Annual Meeting of the International Council of Religious Education, which convenes in Chicago in February, and to ask the various denominations to accept quotas of people to be asked to attend next summer.

The January number of *Peace Action*, published by the National Council for the Prevention of War, is devoting two pages to the peace work of the American Friends Service Committee. The Board of Christian Education of the Presbyterian Church is using the back cover of several thousand church school quarterlies to announce the Institutes of International Relations next summer.

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Twelve Labors for 1935

IT is the morning of New Year's Day as we write. There is a wintry aspect outdoors. Sunshine and shadow are intermittent as each seeks to dominate the other, while the biting breeze drives the hurrying snow flurries obliquely past our window. Are the contending elements on this the morn of a new year suggestive of the human conflicts ahead of us in 1935? It may be so.

We have been surveying the prospect of human events in terms of an inventory of hard problems in human relationships bequeathed us by the preceding year—and years. Naturally we have been thinking of these problems as tasks which face the Christian Church; and appropriately enough, just here, comes the sound of near-by church bells as timely reminder that as the Church rings in a new year, it inescapably assumes responsibility for making it, so far as possible, a happy one for God's children everywhere.

Coming down to us from an age of myth and fable is the vivid story of the twelve labors imposed upon heroic Hercules. Best known among these labors, all successfully performed, were the killing of the Nemean lion, the destruction of the Stymphalian birds, the slaughter of the Hydra, the many-headed monster, the capture of the Cretan bull, all of which ravaged the helpless people, and, perhaps most famous of all, the cleaning of the Augean stables. There is no myth about the labors which the demands of human welfare impose upon us today. Mighty enemies of the people's good are now at large, just as deadly and more diabolical because they spring from human hearts and demonstrate man's inhumanity to man. And so, in terms of the story of Hercules, we propose twelve labors which events impose upon the Christian Church for 1935.

Generally speaking, they are not the labors of the Church solely, but inasmuch as they involve so definitely the welfare of mankind and the principle of brotherhood, the Church must speak and act upon them. Furthermore, they are not all the labors that must occupy us during the coming months. Other tasks will occur to readers, as they do to us. Somewhat arbitrarily we have selected the following as some of the Herculean labors which face the Christian Church today. We can do little more here than name them, for reminder and further consideration.

1. *The suppression of conscience:* Most ominous of all trends is that which marks the subjection of conscience to the demands of the State. Cumulative

decisions of the United States Supreme Court bring us to this situation: the State has the right to compel the citizen to do what his conscience tells him is wrong—to violate his moral character. When the citizen asks, "Must I obey man rather than God?" the State replies with an unequivocal "yes." This is subversive of the very foundations of Democracy, and is intolerable to Christian conviction. This issue is really fundamental to all others. When the State puts itself above God, it is idle to talk of bringing the kingdom of heaven on earth. For faith and freedom, the Church must vigorously challenge this pagan idea of the absolute supremacy of the State, which becomes God.

2. *The rising tide of fascist nationalism:* This is the embodiment of the doctrine of national achievement through inflexible force. Military might is exalted as the mark of national greatness and as the test of national character. Democratic ideals and forms are repudiated and dictatorial power is invoked, ostensibly for the defense of the State, but actually for the safeguarding of vested interests. As a system of government, fascism rules ruthlessly in Italy and Germany, symbolized by Mussolini and Hitler. As an ideal, it threatens the best in our own national life, in the rise of the spirit of intolerance of minorities, anti-racial outbursts, vigilanti demonstrations, suppression of free assemblage and free speech, control of police power by private agencies, and the denouncing of liberal movements as "red" which seek to reform present economic ills. When the fascist State comes in, either in form or spirit, religious idealism goes out.

3. *Provocative preparedness:* On the last day of the old year, announcement issued from Washington concerning greatly augmented appropriations for army and navy. Furthermore, the press in screaming head lines heralded the news that next Spring we are to carry on vast naval maneuvers in the Pacific which, in size of fleet and scope of operations, will constitute the greatest naval demonstration in all history. What a sorry New Year's greeting to proclaim to the world! It is sheer madness. And yet we talk of the aggressiveness of Japan! This is the very stuff of which wars are made. How can we as a people consistently plead for disarmament when our own Government is guilty of such fanatical folly? The Church must declare night and day against such criminal policy.

4. *The octopus of munition makers:* Never was the many-headed Hydra of mythology more menacing than this modern octopus whose greedy tentacles reach out all over the world to strangle the peoples of the nations. Peace time or war time, it knows no nationality, playing one country against another, ready to sacrifice everything but profits. No need here to enlarge upon the revelations resulting from the Senate Committee inquiry. But the thing is, these revelations, devastating as they have proved, are not complete. The investigation must proceed despite the efforts to prevent it. We must bring the force of Christian public sentiment to the support of the Committee, insuring the continuation of its significant work.

5. *Lynching and mob law:* Here we have perhaps the blackest blot upon our national escutcheon. As Dr. Beaven characterized it in his statement appearing in our last issue, lynching is a "disgusting relic of barbarism in the midst of our American civilization." It is a crime against humanity, and unspeakably brutalizes those who are guilty of it. Long experience has proved that state laws are insufficient to curb this monstrous sin. We should immediately follow the admonition of Dr. Beaven, retiring President of the Federal Council of Churches, and urge upon our representatives at Washington the passage of the Costigan-Wagner anti-lynching bill.

6. *Liquor and its affiliates:* Once more the beast of appetite, passion, and lawlessness is at large, unconfined and uncontrolled. Like the Nemean lion, it roams and devours at will. It was released on the glittering assurances of its friends that it would be good and cooperative—in fact they were to tame it and harness it for public service. Every assurance has been belied, and those very friends of the lawless traffic have themselves forgotten their promised help. Once more it falls upon the Christian Church to assume leadership in the task of safeguarding America from the ravages of this wild beast. It is a double task of education and legislative action.

7. *The gambling plague:* Like a poisonous miasma, the mania for gambling is infecting the life of our people. It seems to be well nigh all-pervasive. We were shocked the other day to find "Good luck at the races" included in a printed Christmas card of good wishes sent us. This is but too symptomatic of the general decline in moral perception. Gambling is being legalized in many States, and even public lotteries are being seriously proposed. Here is another phase of commercialized debauchery for the Church to combat.

8. *Radio administration:* Shall radio be administered primarily for the public welfare or for the aggrandizement of commercial interests? All apart from the question of public taste and of the nature of so many of the programs presented, all of which is an important subject in itself, is the question of whether the public shall be exploited without recourse. There is the further question of whether the radio shall be maintained as an open medium of public discussion or whether it shall be controlled and domi-

nated by powerful, restraining influences in our national life. Radio represents a thrust, for good or ill, into the very center of the nation—the American home. It is so potent a factor in moulding our culture and ideals that the question of its proper administration is of vital import.

9. *The movies and child culture:* It is hard to realize just what the moving picture industry is doing to the thought life and conduct patterns of our boys and girls. That it is doing much that is harmful, along with some things that are beneficial, is evident to all of us, and particularly to those who are parents. As the result of a rather thoroughgoing series of scientific experiments recently announced, the effect of moving pictures upon children is shown to be more penetrating and more serious than most people had supposed. Legions of decency may do much in raising the general standard of picture production, but this problem of the effect of the cinema upon child life will still confront us. It is as inescapable as it is difficult, and we are glad that the Federal Council of Churches is giving it much needed attention.

10. *Racial inequality and discrimination:* May we cite just two examples of our national sin against the brotherhood of man. Negro tenant farmers in the South are being crushed between the nether millstone of economic impoverishment and the upper millstone of white exploitation. On the one hand they have co-operated with the Government in restricting crop production, and on the other hand their white landlords have themselves appropriated the funds sent to the Negro tenants for their cooperation. Second, a brilliant young Negro was being graduated from an educational institution. As a part of the Commencement program a musical composition by him was performed. Yet he was not allowed to sit on the platform with the other graduates, his degree being later presented to him privately! Will the Christian Church, in the spirit of its founder, right this terrible wrong against a noble race, or shall it be left to the Communists to bridge this gulf?

11. *Relief without demoralization:* In the great national emergency that has existed since 1929, there has been an immediate and imperative responsibility—that of caring for the millions of the unemployed. People cannot be housed, fed, and clothed indefinitely, however, without losing much of their sense of resourcefulness and self-respect. Continued dependence lessens the feeling of responsibility, the will to work is weakened, and the recipients—many of them—come to rest content in the thought that the Government owes them a living. A two-fold task confronts us here: first, that of so administering relief as to minimize this trend, so far as possible; but second, and more important, looking to the future, that of devising programs of unemployment insurance and old age security, in which the workers themselves will contribute something toward their own safe-guarding.

12. *Prosperity without privilege:* The crucial test of a national economy based on private profit is

at hand. What is the ruling passion in our business world just now, following these years of wandering in the wilderness? Is it to correct manifest abuses and inequalities, and so reform our present system that social justice may be approximated? Or is it to get things patched up as soon as possible so that business may proceed much as before, pending the next period of financial distress? Is it to be well-being and relative prosperity for all, or is it to be a privileged prosperity for the favored few? This is an issue of moral righteousness as well as of eco-

nomics, and the Church cannot hold aloof from it any more than could Israel's prophets refrain from declaring against the sins of exploitation in their day.

Here are twelve labors for 1935. Obviously, they cannot be completed—most of them—in this year or in many years to come. They are perennial labors, difficult because interlocked with each other and fortified in the strongholds of pride and greed and lust for power. They are as formidable as the fabled labors of Hercules—and as imperative. Let us up and at them!

Christ and Creative Action

BY DAVID E. HENLEY

AFTER months of interesting and helpful draughts from many of the world's great prophets, it is thrilling to come to a fresh drink of the clear, invigorating waters of Christ's own example, teaching and life.

It is a pleasure to recommend Christ's teachings to students of social problems. He had a perspective which is needed for clear vision. He lived in a real society and he drew many of his truths from the rich social and religious history back of his people. The records of his activity are full of social events and human issues. Jesus was neither an ascetic nor an arm-chair philosopher. He lived real life with real people.

The times were tumultuous. Revolution was in the air. Rome gave an enforced peace, a unity exacted by arms, but it was costly to Rome and a heavy burden on the people of the provinces. The Roman taxes for sixty years had been a grievance. Much poverty and some wealth Jesus saw in his own country. The people were looking for a great revolutionary leader who would throw off the yoke of Rome and be their Messiah.

Jesus lived with and knew the common people. Only out of a life full of sympathetic understanding of the poor, could many of his parables come. He knew the crowd and loved it. He joined the group following the weird, ascetic prophet from the desert. He associated with the liberals of his day, the Pharisees, though he later broke with them over their traditionalism and their insincerity. The authorities criticized him for associating with the sinners and the petty collectors of taxes.

It is time for us to take out of our picture of Jesus the weakness, the dreaminess, the other-worldly preoccupation, put there by the Mediterranean artists and mystics. He saw life and he lived it in one of the "hot spots" of the great empire. He was such a thoroughgoing radical and revolutionary that Herod naturally feared him; but the rebellious people failed to see his revolutionary program. If we can throw off our prejudices and preconceptions and come to the life of Jesus as we do that of any other leader, we shall find a dynamic and revolutionary figure. The authorities of Church and State found him dangerously powerful, exalting democracy and threatening the *status quo*. He always exalted personality and subordinated property. He would be considered a radical today.

Acquisitive, exploiting materialism versus the Christ of Galilee—one is wrong! Greed versus love! The world has been saying that Jesus was not to be taken literally—his truths were oriental figures of speech. But may it be that we are learning? The acquisitive society is *not* the Kingdom of God. Possibly the creative society, motivated by love and loyalty,

seeking common welfare instead of personal "wealth," will be. It would be interesting if the western world learned in time that the Sermon on the Mount was good social science, that Jesus was the great realist. We have not yet sought the full application of this spirit and these principles.

Present-day experts say, "But you can't do it that way for you can't change human nature." Then they criticize Jesus for being impractical and dealing with persons, values, ideals—the changing of human nature! Who is more realistic? Modern science knows that nothing in this world of change is more changeable than human nature. Just here is Jesus the most radical of all the revolutionaries. Bellamy, More, Marx; or Stalin, Mussolini, Hitler—how they pale before the world's real revolutionary! They stop with change in systems. Jesus lays down principles by which all systems survive or give way to new systems.

From one point of view, a friend who remarks that "one who would go to the New Testament for his economics is a little bit off" is right. One does not find there, ready drawn, the plans for all of the alphabets of a "new deal." But one may find there a measuring stick for testing *all* of the plans and systems devised by man. Love—the will to co-operate—is the basic law of society. The organic nature of the universe makes this true. Hence, "blessed are the meek" and the "peace-makers" instead of the tyrants and the ruthless. How we have denied the Prince of Peace here! We act as though his pacifism were passivism, and set up in his name "do-nothing societies." Perhaps here in his plan of social action he is most revolutionary. Resist not evil, don't let evil in society drag you down to using evil, practice the higher strategy of creative love. Win your ideals. So surprise and captivate your opponent that you win him as well as your ideal. This is creative peace.

The "second mile" principle sounds strange to a corporation or a labor union today, but it already works in many areas of life—the family, college and school, and medicine. Possibly it would work in other social areas. Perhaps one of our great economists is right in saying that Jesus is the world's greatest economist. It is nearer the truth, doubtless, to say that he dealt with *life*, in its personal, social and eternal aspects as one organic whole.

He united religion and ethics and set forth a spiritual basis for society, including family, community, state and industry—regardless of the form they take at different times. His teaching touches all life, the social and institutional as well as the personal.

Money, riches, those that trust in riches, exploitation, class distinctions, deceit, tyranny, hypocrisy, hatred, all are dealt

with by Jesus. But not as a mere reformer. He integrated worship and industry. He did not set up chambers of commerce nor manufacturers' associations, banking systems nor labor unions, merger devices nor bankruptcy laws. But he did set forth basic social principles on which these or any other social plans must operate if they are to survive.

Present systems exploit workers and consumers, ravish the earth of natural resources, and worst of all, lay waste the moral-spiritual resources of the people. This is the worst bankruptcy. When a people loses its spiritual drive its creative period is over. Therefore the principles of the kingdom are of first importance. Those who set first the two great laws, of love to God and men, will not "consume widows' houses," nor waste goods in feasting those from whom they would court favor. Those who live under the religion and ethics of Jesus will "invite the poor, the maimed, the lame, the blind."

Here then, is Christ's greatness as a social leader. He established a few great central principles which work from within out. He lived a life based on these standards. He paid the price. But this is not all. He is not just a starting point, a standard and a memory. He is an ideal ahead, a promise, so that humanity not only derives from him the inspiration to action, but directs action toward him. Economic systems come and go, but the moral basis of society goes on. It is not only a moral but a religious basis. They are *one* in the mind of Christ.

The Fatherhood of God implies the brotherhood of all men. His kingdom is not run by armies and exploiters. It is a family where the family spirit is to prevail.

Any new system we devise will serve its day and grow old. "New deals" simply prepare the way for newer deals. The

Gospel is the good news of continued, purposive, creative change.

Finally, Jesus gives us a test for social institutions: "By their fruits." This pragmatic test applies to empires and to super-state corporations as well as to persons. Service is the test. Here is a way of social behavior based on integrity of action and on results. Here is an ethic and a religion of permanent value.

The greatness in Jesus' social teaching lies not in schemes for a day, but in principles of perennial power. He "sowed the word" and left it to bear harvest through man's effort. I would invite the Church to investigate the implications of his teachings for today. But a man setting forth these applications of the Sermon on the Mount, and of the incidental lessons of Jesus' life, will be considered a dangerous man. I know only a few groups that will tolerate such an inquiry.

The early Christians had to choose their Lord—Caesar or Christ. Then later they won fame and praise, and succumbed to greatness. The early Quakers had to choose between subservience and "truth." Then later they prospered and won "respectability."

Albert Schweitzer may be right in saying that "religion" is no longer a vital social force. But he does not mean that the religious ethic of Jesus is outgrown. Love, co-operation, justice, truth, are still the great virtues of society. Survival still rests on these elemental forces. Let the Church once more stop defending Christ and rediscover him.

Families, communities, nations, and the family of nations grope for a way out. May we not all try the simple plan of life set forth here in the Gospels and set up a society where it can work?

Prying into Bethel's Past

BY JAMES B. PRITCHARD

ABOUT sun-down one hot July afternoon in central Palestine, a group of twelve Americans, dressed in khaki and wearing thick, pith sun-helmets, were sitting in a circle about a basket of dirty and apparently worthless broken pottery. Three intelligent Arabs, in their picturesque, long, robe-like costumes and flowing white headdress, stood behind the circle in amazement at this enthusiastic discussion of the common potsherds. Finally, after a long period of thought, one politely ventured his solution of the strange problem.

"Ah! You look for a pot with a date on it?"

The Arab was right; we were looking for sherds with dates on them, but the dates were visible only to one skilled in interpreting the forms which pottery has taken in the different periods of ancient history.

Twelve men had gone out to Palestine to dig up and carefully record the history of Bethel, second only to Jerusalem in importance in the Bible. The modern Moslem village of Beitin which has been unmistakably identified with Bethel, stands on a prominent hill twelve miles

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directly north of Jerusalem, in clear view of the Mount of Olives.

About seven hundred Arabs, under the dictatorship of two sheikhs, make a modest living from their olive and fig orchards, their gardens and their herds, while they remain completely oblivious to the thrilling history recorded directly beneath them, history connected with such characters as Abraham, Jacob, Joshua, Samuel, Jeroboam, Elisha, Elijah, Josiah and Amos.

The site of Bethel has never before been excavated. The 1934 Bethel expedition, under Dr. William F. Albright, director of the American School of Oriental Research in Jerusalem, and his colleagues, began work in July and have just completed a season there.

* * * *

With the obtaining of the Palestinian government permit, which anyone wish-

ing to excavate antiquities must have, we were not yet ready to begin excavation. The highest point of the mound, the natural point for an excavator looking for religious antiquities to begin, was occupied by a thriving fig orchard which belonged to any number of local farmers. We hired a foreman, Jirius by name, from a neighboring village, and he began that rather prolonged Eastern process of bargaining for the land. Finally his astuteness prevailed; we had the orchard for three months and had agreed to pay besides the rent for the land, a Palestinian pound—five dollars American—for each tree which we cut. Besides, many of the owners of the land were employed as pickmen or basket-carriers, so that they would receive double compensation. The sheikh was also included on the pay-roll to insure order and to add the true oriental sign of authority to the gang.

Some forty Arabs—later seventy—were hired with the understanding that after two weeks they would each receive their wages according to what the foreman estimated they were worth; then they would be at liberty to continue or to

leave. All remained after the first payday, however.

* * * *

The camp was made; the staff had all arrived; at five o'clock, sun-rise, forty workmen began with picks, hoes and reed baskets to remove the dirt and rocks for an area of about twenty yards square which had been marked off.

At the end of the very first day the outlines of house walls could clearly be traced, although we had gone but a foot below the surface. It took several days to clean out the debris from the walls to the floor level—always were we careful to save every bit of broken pottery and to label it carefully as to its location and date of removal.

One of the first houses which we found under ground was one which may well have been a wine shop in the time of Christ. On the floor were standing eleven jars, broken, of course, by the collapse of the roof, each of which jars would have held about two gallons of liquid. They were neatly arranged in rows and were just as they were when the city was suddenly and unexpectedly destroyed by invaders. It may have been the destruction of Bethel by the Roman general, Vespasian, in A.D. 69, mentioned by the Jewish historian, Josephus. The jars held either olive oil or wine as both olives and grapes were, and are still, a profitable crop in that section.

The former inhabitants of Bethel were usually contented with local vintage. However, we did find two jar handles which belonged to wine jars imported from the little Greek island of Rhodes, famous for fine wines. From here choice beverages were exported to Mediterranean ports in large clay jars holding about three gallons and characterized by a long and peculiar handle. Usually the maker of the wine had his name and the month and year of the manufacture stamped in Greek letters on the upper part of the handle. When we found two of these with inscriptions we were certain of the date of the period in which we were digging.

* * * *

Most important for fixing events in the Hellenistic period was the discovery of some sixty copper, bronze and silver coins ranging in date from 333 B.C. to 96 A.D. The earliest coin was a rare one minted by Alexander the Great, whose reign over this part of the country lasted for the few years from 333 to 323 B.C.

There were nine from the various Ptolemies, twelve from the Seleucids, and eighteen from the Maccabeans. One coin was found which was minted under Herod Archelaus (4 B.C.—6 A.D.) and was in use at the time in which Jesus was born. (Matt. 2:22)

One day there was great excitement among the Arab workmen when they had removed a stone in a Byzantine foundation, for there in a pocket was a hoard of seven silver coins, all of which were cleaned and appeared just as they were when they were first minted.

Among the coins of the procurators were one of Pontius Pilate and two containing the familiar name of Felix, before whom Paul stood in that history-making scene recorded in Acts 24. The coin of Pontius Pilate, dated from between 30 and 32 A.D., had on one side a shepherd's crook and the inscription, "Tiberius Caesar."

* * * *

In order to keep the workmen alert for small objects, as coins, pieces of metal and beads, we made a practice of paying "backshish" (arabic for a "bonus") for something of value to us. However, before very long some of the workmen began to bring in old coins which they had found on their own property and to turn them in for "backshish." They had no value to us since we did not know the context in which they had been discovered. We could usually detect them by the rubbed appearance which resulted from friction with other coins in the pocket.

With this one exception, the "backshish" rule was an effective method of sifting the dirt for valuable objects. One cannot forget the smile of a basket-boy (lad of about fourteen years) whose regular pay was small, upon being rewarded for a find with the sum equal to an entire day's wage for which he must needs put in ten hours of hard labour.

When we had completely excavated to the floor level of the Hellenistic wall, we removed the workmen to another area and the surveyors began to survey the plot, drawing to a scale every rock which appeared on the top of a wall, so that in permanent record we would have a picture of the city of Bethel from period to period. The photographer also made pictures from every angle.

* * * *

Palestine, in spite of the westernizing influences of Ford motor cars, autobusses, an occasional airplane and the radio, remains still an Eastern country filled with hazards to health for those not accustomed to germs and the sudden changes in temperature. The heat of the sun in the middle of the day registers 120 to 140 degrees Fahrenheit; while at night the breeze from the Mediterranean makes it necessary to sleep under two blankets.

One of the most interesting historical periods of Bethel was that of the divided monarchy in Israel, the time of Amos and Jeroboam. Bethel was the scene of Amos' scathing sermon; it was here on

the hill of our excavation that Jeroboam set up the golden calf and designated Bethel, along with Shechem, as a proper place for worship. A feast was held here for those who could not make the trip to Jerusalem.

The simplicity of the mode of life of this nomadic race of Hebrews, so recently come in from desert wanderings, was evidenced by their household objects. There were oil-burning lamps, to give light in the windowless houses, sickles of both flint and iron for cutting the grain, and pruning hooks, spindle whorls and loom weights. The women did not want for articles of personal adornment. An interesting, plate-shaped object containing compartments on the edge could clearly be identified as a cosmetic bowl. There were innumerable beads, bracelets, iron and brass finger rings, buttons, pins, anklets, ear-rings, pendants and perfume vases. Besides spinning and weaving, the women did needle work. In the earlier periods the needles were of bone, while later they were of iron. We were fortunate in finding one crocheting needle.

In the construction of houses, the Hebrews made use of large iron nails, some as long as six inches. These were probably used in the wood undergirding for the tile roofing which protected the household in the two rainy seasons of the year. There were awls, knives and flint saws used for working the wood.

Evidence of the frequent tribal warfare of which the Bible bears witness was found in all Hebrew levels. Arrowheads and spearpoints were especially noticeable. There were occasional dagger handles and mace heads used in hand to hand combat. During the season we accumulated a considerable pile of sling stones, resembling cannon balls, any one of which would have been sufficient to have killed Goliath.

Besides the pottery ware, there were stone grinding dishes and mortars used for crushing the grain. There were rubbing and whetstones which our Arab workmen sometimes appropriated to sharpen their own knives.

* * * *

"But, how did all this antiquity come to get covered up with dirt?" one may ask. Of course one cannot imagine Manhattan Island becoming so old that the Empire State building and other tall buildings would become covered with debris. Yet cities in the past have been so covered over that we must dig even for their roofs.

First, let us think of a time when there was no street cleaning department and every day for three hundred and sixty-five days in the year and for several hundred years, the ashes, the refuse, was not carried outside the city wall, but merely emptied in the street and beside

the house walls. In a comparatively short time, a street would be several feet higher than the floor of a dwelling, so that one must step up to the street. Should the house be torn down for another, the builders would not take the trouble to send the floor down, but would naturally place it on the level of the street. In this way the old floor and foundation would be preserved beneath for future archaeologists.

Then, too, an invading army would seize the city and burn the houses and level the walls. The rebuilders of the city would not take the trouble to remove the debris of the former city, but would rather build their houses upon the ruins of their predecessors. The new foundations would be placed on the walls and pottery of the old. Easily, in a destruction by fire, a mound might gain several feet in height. When one thinks of all the changes which Bethel underwent in these four thousand years since its founding, he need not stretch his imagination to account for the thirty feet of debris which we went through in order to get to bed rock.

Bethel is perhaps the most-mentioned city of the Old Testament with the exception of Jerusalem. It was known as the "city of God" from the time of Jacob. Jehovah was often spoken of as the "God of Bethel." During the time of the Judges, this point was one of the four points of Samuel's circuit. (Bethel, Gilgal, Mizpeh and Ramah, see I Samuel 7:16.)

Since traditionally this was a famous holy place, we were not surprised to find religious cult objects. Nor was the place always faithful to the worship of Jehovah. Besides the golden calf episode in Jeroboam's time, we have a record of the King of Assyria sending one of the priests who had been carried away in the Assyrian exile back to dwell in Bethel to teach the people how they should fear the Lord (2 Kings 17:28). We found evidence of idol worship in a plaque showing the rather voluptuous figure of the Canaanite goddess, "Ashtaroth." This was the cult which the Hebrews had difficulty in supplanting with the Jehovah worship. The feet of an Egyptian statuette was evidence of the influence of Egypt in this country.

However, it was not until the very last days of the work that one of the finest objects was discovered. A basket-boy in emptying a basket of dirt noticed a small cylindrical object an inch in length in the debris. Hopeful as he was for "backshish," he brought to us a seal cylinder with two delicately carved figures on it, one of Baal and another of Ashtaroth. And most wonderful of all was, spelled out in Egyptian hieroglyphs, the word "Astart," the same as our Ashtaroth.

It is certain that the seal was made in Egypt because of the character of the writing upon it; and yet the deity was a local deity practically unknown in Egypt. Nothing like it has ever been found in either Egypt or Palestine. It remains by far the most important single object found thus far at Bethel.

* * * *

Down some twenty feet from the surface, we found throughout the entire area a layer of ashes and several beams of charred wood. Below this burning we came upon pottery which would definitely date the burning in the thirteenth century before Christ. Immediately we came upon the remains of an elaborate house, such as we had not found anywhere before. The rooms were arranged in Roman fashion around an open courtyard. The floors were pavement in an excellent state of preservation. All indications pointed to the conclusion that the dwelling had belonged to a noble or important person of the city. Because of its construction and elaborate design, it could not possibly have been built by the nomadic Hebrews who had no princely class. The pottery which came in the subsequent occupation could easily be identified as belonging to the Hebrews; so it was fairly reasonable that this major burning of the city was its conquest under Joshua (Joshua 12:16). This would indicate that Joshua entered the Promised Land about the middle of the 13th century B. C.

On going down further, we came across sherds dating earlier than 2000 B.C., but there were not enough of them in the red virgin soil to give evidence of an urban civilization before that date. Thus the history of Bethel is temporarily ended with the twenty-first century before Christ—at least until another season of digging can be undertaken to lay bare the secrets of another section of the hill.

Drew University,
Madison, New Jersey.

WHERE ONE PREACHER GOT HIS TEXTS

BY ALBERT L. COPELAND

If one should ask a number of preachers, "How do you get your texts?" he would probably learn that he had intruded into a sort of *sancti sanctorum* whose inner workings are not usually disclosed. Should the questioner ask, "Where do you get your texts?" he would readily get an almost universal answer, "From the Bible." "Certainly, but from what portions of the Bible do your texts come?" It is quite probable that many preachers could answer only in general statements—"from various books," "perhaps mostly from the Gospels," "nearly

all from the New Testament,"—which would be indefinite information for the questioner. Do many preachers keep an accurate record of the texts on which they base their sermons? We think not. To the average preacher it may not appear needful, or even desirable, to tabulate the texts used.

One preacher, at least, has found considerable pleasure in preserving an accurate record of his sermon texts, and the date and place of delivery of the message. From such a record the tabulation of 3,000 texts affords some interesting items which the preacher is willing to share with his friends.

From the Hexateuch, 281 texts have been used, Genesis leading with 110, and Leviticus last with 17.

The Historical books, Judges to Esther, provided 192 texts, the books of Samuel contributing 43, the Kings, 64, the Chronicles, 31, and Esther the fewest with 3.

The books of Poetry and Wisdom, except Lamentations which is listed with the prophetic books, supplied 216 texts, the Psalms leading with 128, Job following with 36, and Solomon's Song the last with but 4.

The Major Prophets provided 214 texts, Isaiah leading with 133, and Jeremiah next with 39.

From the Minor Prophets, 87 texts were taken, Jonah heading the list with 15, then Hosea 12, Joel and Zechariah with 10 each, while Obadiah, Nahum and Zephaniah supplied 2 each.

In the New Testament, 909 texts were from the Gospels: John, 294; Matthew, 264; Luke, 248; Mark, 103.

The historical book of Acts supplied 129 texts; the Pauline Epistles, including Hebrews, furnished 745, of which 133 were from Romans, 110 from I Corinthians, and 99 from Hebrews; the General Epistles were drawn upon for 156 texts, 52 of which were from I Peter. From the Revelation, there were 71.

The total number of texts used from the Old Testament is 990, and from the New Testament, 2,010. The preacher thinks the percentage of Old Testament texts, exactly 33, is considerably greater than that of most preachers, who prefer New Testament passages. Of the 66 books of the Bible, not one has been passed over as having no messages for us today. The 909 texts from the Gospels offer sufficient comment on the preacher's estimate of the value of Jesus' words and works, while 301 from the prophets and 901 from the epistles suggest that the preacher accepted prophecy and studied doctrine. His years of study and experience have confirmed his faith in the Bible as one Book, truly and uniquely inspired of God, incomparable, authoritative, final.

Mooresville, Indiana.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest.

WHERE SHOULD LOVE END?

Editor, THE AMERICAN FRIEND:

Some day there will be no more cruelty on the earth—no more war, which William C. Allen calls the greatest of all sins. It is certainly the most cruel of all crimes. There also will be no more humane societies and no more need for anti-vivisection clubs, as animals will no longer be subjected to being cut up while yet alive in the interest of "science." Perhaps humankind will become so awakened to the teachings of our Lord that even wild animals will be safe from the trapper who sells their furs to be used as coats, collars and cuffs, "muffs," and other adornments.

Then, truly, we can say, "For as many as are led by the Spirit of God, they are the sons of God," and "He brought me to the banqueting house, and his banner over me was love." Paul said, "Though I speak with the tongues of men and of angels, and have not love, I am become as a sounding brass, or a tinkling cymbal." We are commanded to love God, and to love our fellow man but should we not also love all animals? I would like to inquire where love is supposed to end.

HENRY RISING.

Los Angeles, Calif.

AN AFTER HOLIDAY CONCERN

Editor, THE AMERICAN FRIEND:

Most of us would not think of forgetting to help the poor at Thanksgiving time and at Christmas, but who knows what hardships they suffer after the enthusiastic holiday season is over when they are forgotten? They get just as cold and hungry after the big day as before, so it might be better if our supplies were scattered out through the winter.

There is a movement amongst groups of club women now, to seek worthy children, or widows with children, and to be big sisters to them all the time, keeping an eye on those in need who deserve and should have help when they need it most. Many of these people hesitate to ask for help. They would rather suffer than do so. These are often the most worthy yet they receive nothing. Many women are taking individual children under their wings and seeing that they have suitable clothing, and other needs are supplied to keep them in school and Sunday School.

In this way many children may have a

chance to become better citizens through these friends who may unconsciously keep them from becoming criminals later on if driven through poverty to theft and dishonesty and immorality. Sometimes these friendless children need more than anything else someone to care what becomes of them. Most children who are deprived of a decent living, and must suffer because of it, will welcome a kind word, a friendly hand reaching out to help them to keep their courage. Such little things may have a far-reaching effect upon these needy people and make good citizens of them. They say that dire poverty is the cause of most of our ills and if this is true, who knows how much good a kind word and a guiding hand may do for them?

To keep them from giving up and losing their morale is the main thing.

MARY LARKIN COOK.

Anderson, Indiana.

MEN OF THE TREES SOCIETY

Editor, THE AMERICAN FRIEND:

May I draw the attention of American Friends to what I feel has been a most wonderful and beautiful exhibition of tree paintings in London. The organizers of this International Exhibition of tree pictures are the "Men of the Trees Society," whose active founder is Mr. Richard St. Barbe Baker, and the Exhibition has been on view daily at Grosvenor House, Park Lane.

The international character of the "Men of the Trees Society" will appeal to most Friends, and its objects will attract all those who, like the Artist, delight in the beauty of tree forms and the colour of bark and leaf, as well as to the Botanist and Forester who study the character and possibilities of new varieties of trees.

Its international character has been further emphasized during this past month by the many beautiful pictures on view painted by artists of many nationalities, together with the visits of the notable representatives of the countries to which many of these artists belong.

Another source of deep interest in this Exhibition were the eight beautiful photographs, illustrating the work of the Civilian Conservation Corps in the United States; this work, it will be remembered, was most graphically described to us last June in a most interesting address which our Friend Clarence

Pickett gave to our Quaker Centre in Paris.

During these recent weeks there has been much interesting correspondence in the newspapers on the subject of Forestry, coupled with an earnest appeal from most of the correspondents that old forest trees should be planted, such as the Oak, the Beech, and the Chestnut, which otherwise run the risk of becoming rarities in the lands they have ennobled.

It is a generous and far-reaching thought, for even if we are not here to see the results of our efforts, we have the satisfaction of knowing that we are offering for the moment employment to those who are unemployed, and further that we are planting beauty and utility for the happiness of the great human family of the future.

ETHEL BEHRENS.

34 Gloucester Square,
Hyde Park, London W. 2.

A SERVICE WORTH RENDERING

A Friend who prefers not to be named sends us copies of two letters he has written, one to the Governor of Tennessee, and the other to the President of the United States. Perhaps other Friends may wish to write similarly. This is an effective service which any and all of us may well render in encouraging and upholding public officials in the courageous performance of duty. The letters follow:

The Honorable Hill McAlister,
Governor of Tennessee,
Nashville, Tennessee.

Dear Governor McAlister:

As a member of the Bar of the State of New York, and as a citizen of the United States, and as a lover and admirer of the State of Tennessee, I write to congratulate you on your sincere effort to uphold the dignified processes of the law in the case of the Shelbyville mob on December 19th.

It cannot fail to have a great and salutary effect throughout this wide country of ours and must do much to off-set Governor Rolph's unhappy statement in regard to the lynching of kidnappers in his State.

As a white man, as a member of the Society of Friends, and as I hope, a Christian citizen, I desire to express my appreciation of your reverence for the ideals of the office of Governor of a commonwealth in our great Union.

The Honorable Franklin D. Roosevelt,
President of the United States,
Washington, D. C.

Dear Mr. President:

I am enclosing a copy of the petition to you to place the Costigan-Wagner Anti-Lynching measure on your "must" program in your address to Congress.

I feel that the inhumanity of the lynching of individuals, whether they be with brown skins or white, is the most revolting and destructive of our barbarous outbreaks here in America. Not only for the Negro, but the effect of this passion-let-loose on all classes, white or colored, has an undermining influence to which the so-called propaganda of the Reds is only mildly subversive in comparison.

I bespeak from your own sympathy for the Negro this New Year's gift from you as an unexampled holder of the affections of the people of the United States.

AM I A MODERN PHARISEE?

Editor, THE AMERICAN FRIEND:

My annual review of "blessings" bears an annoying suggestion of similarity to the prayer of a certain Pharisee. As told by Luke 18:10-13: "Two men went up into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: 'God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week. I give tithes of all that I possess.'"

The acknowledgment of my "blessings" for 1934 might be stated thus: God, I thank thee that I am not as other men are, unemployed, without funds, or even hungry. I eat three meals a day. The bank that houses my funds has not become insolvent. The value of my stocks and bonds has not dropped below par. I still clip dividends. My position seems secure. My salary check comes in with regularity. I contribute yearly to the Red Cross and to the Community Chest. I even give my old clothes to the poor. Lord, I thank thee, that I am not as other men.

The prayer of the Pharisee, it will be recalled, met with condemnation from Christ himself. What grounds, if any, can be found for claiming a kindlier reception for mine?

A. McCracken.

Lawrence, Kansas.

AND WE HAVE MISSIONS IN AFRICA!

Editor, THE AMERICAN FRIEND:

In the last issue of THE AMERICAN FRIEND, our attention was called to the Federal Anti-Lynching Bill soon to be introduced into Congress. This is the week in which we were urged to wire or write the President, Senator Joseph T. Robinson, and the Senators and Congressman from our own particular States and Districts. (See the article referred to for more complete information.) Any readers who may be tardy in urging action on this Bill may do so at once.

Yes, we have a mission in Africa. It

is worthy of our support and interest. We believe in it for the opportunity it offers to share our life with Africans. Just now it offers a reflex value—calling attention to the "Africans" within our own gates. Mobs have caught Negroes in America on mere suspicion and have tortured them to death by inches. "Heathen" Africa probably has no more shameful and disgusting episodes than have transpired in "Christian" America. Our missionary motives and consistency are tested in the concern or indifference with which we meet lynching. It is more than a race problem, but probably racial attitudes alone are sufficient to sustain its practice.

It is conceivable that one might not agree that the Costigan-Wagner Bill is the way to meet the problem of lynching, but indifference is unthinkable for those of a missionary faith. The Federal Council of Churches and other Christian groups are squarely backing this Bill. Friends have not been slow generally in urging progressive legislation in the realm of peace between nations. Peace within our own country is no less important. There is something more ugly, although smaller in proportions, about this running sore in America than in international conflicts.

Let us either urge the Costigan-Wagner Bill or produce some intelligent reason for not doing so!

ERROL T. ELLIOTT.

Richmond, Indiana.

MARION MEETING GOES HIGH CHURCH!

"Why We Sing at Christmas Time" was announced in a Marion, Indiana, newspaper as the theme of the sermon to be preached by Edgar H. Stranahan on the Sunday before Christmas. So far so good, although Friends of earlier days would not have deemed it "so good." But there followed further announcement of the season's services of a nature to bring a gasp of surprise from the fastest of Friends. Prominent features were the celebration of Holy Eucharist for communion, a choral Eucharist, and a children's party at the Feast of the Holy Innocents! This did seem to be going rather far—and by the Chairman of the Board of Religious Education of the Five Years Meeting at that! But perhaps the Episcopalians of Marion were equally mystified at reading in their column on the opposite side of the page the announcement of the "plain" services to be held in the Friends Meeting.

Edgar Stranahan is for inter-church comity and all that, but he objects to having it performed by the printers in this embarrassing manner!

MEETING ACTIVITIES AT OSKALOOSA, IOWA

On Thanksgiving a group of about fifty members of the College Avenue Meeting and friends met at the church for a cooperative dinner in honor of Edgar H. and Irene D. Stranahan of Marion, Indiana, and Esther Stranahan of Ottumwa, Iowa—all for several years valued members of this meeting. Following the dinner the time was spent in visiting.

At the meeting of the Sunday School teachers and officers held December 11, at the home of Cassa Mae Conover, Superintendent, Ermin C. Perisho gave an interesting talk on the Bible. In our successive meetings he will have charge of lessons on "Bible Acquaintance." Following the lesson and the business transactions, the social hour proved to be a party in honor of the former Jessie T. Williams, for several years Superintendent of the Junior Department, who was married November 30 to F. V. Earhart. After guessing contests, charades, and an Automobile Romance, the bride and groom were presented a small rug by the group. On December 21, a group of the Sunday School workers called on the bride and groom in their new home and enjoyed a pleasant visit.

On December 16 the choir, through the cantata, "The Christ Child," brought to the large audience the beautiful Christmas story. This early date was necessary because several members of the choir are college students who would not be here the next Sunday. Following the service at the church, the choir members were invited to the parsonage, where they were guests of Lydia Kessler, her son, Terrell, and daughter, Sarahmae. After a period of visiting, cocoa and cookies were served.

Other Christmas programs were given on December 23. At the worship period of the Sunday School, the Children's Division presented a short program. That evening a group of young people under the direction of Maurine Pemberton gave very effectively a significant Christmas play, "A Sign Unto You." At the close of the play the Sunday School classes and departments made the presentation of their "White Gifts" which amounted to a little over \$64, most of which was designated for the United Budget.

On December 31, a group of over fifty young people enjoyed a watch party. The first part of the evening was spent in roller skating at William Penn College. Later the group gathered at the church where they had oyster stew prepared by a few members of the social committee of the Monthly Meeting. As the year drew to a close, a brief but impressive devotional service was held.

(Continued on page 11)

YOUNG FRIENDS BOARD HOLDS MEETING

Renewed Interest Is Manifested And Program of Work Is Outlined

ONCE again, on December 27 to 30, Richmond was the scene of a Young Friends gathering. This time it was the Board of Young Friends Activities of the Five Years Meeting. For the past two winters, the Board has invited in, for conference and discussion, Young Friends of all groups. Out of the gathering last year grew the concern for an American Young Friends Fellowship, and out of that concern grew the Fellowship at Lake Forest. Such a gathering is desirable, but this year the meeting was confined to Five Years Meeting representatives, not because we do not covet fellowship with all Friends, but because we did believe that we had some obligations as well as opportunities that as a Young Friends Board we must seriously consider.

Representation was as follows: Indiana, Frances Miles, and several from Richmond and vicinity; Iowa, Charles Thomas; New England, Lindley Cook and Edna Libby; New York, George Badgley; North Carolina, Mary Reynolds; Western, Orval Cox, Herschel Hill, Edith Hill, and Doris Revis; Wilmington, Ruth Esther Fisher, George Hartman, Helen Carey, Howard Hackney, Howard Hadley, and Edwin Sanders. David Day, Chairman of the Board, arrived in time to open the Friday meeting.

The group met Thursday evening for a social fellowship, which did much toward creating not only acquaintance but a friendly feeling, before turning toward any of the weightier concerns.

The actual business of the Board began with its opening session Friday morning in the Community House of West Richmond Friends Meeting. "No man having put his hand to the plough and looking back is fit for the Kingdom of God," were the appropriate words which turned the thinking of Young Friends toward a new year of life and work. David Day sketched the activities of the Young Friends Board from the beginning until now, concluding with the questions: Where shall we now place our emphasis? What shall our contribution be? Emily Parker outlined a possible program of action. It was felt that first of all we must return to a serious consideration of our central position as Friends; that we do have within our reach a motive power which will make us undertake even the seemingly impossible; that out of a firm conviction in the belief of "that of God in every man," a definite line of approach will grow. In

the light of that belief we shall then proceed to find our place in the Society of Friends and in the world. But this *must* be our first conviction.

Special attention and emphasis were placed on our peace testimony. Young Friends spoke to the need for seriously considering the practical implications of the pacifist position. A group was appointed to give this serious consideration and draw up a statement of our concern and a suggested line of activities to be followed.

Two other very definite suggestions received serious consideration: First, the proposal of a year's internship for two Young Friends with the American Friends Service Committee. Time would be spent under the direction and supervision of the Committee in each of its four sections of interest, and the Young Friends would also be available to share their experiences and the work of the Service Committee in all Young Friends groups. It is hoped that this may be worked out with the Service Committee and develop as a regular feature of the work of the Board. Olga Jones, Director of the Coal Section, was present at the open meeting on Friday and spoke of the desire of the Coal Section to cooperate in making such an opportunity possible.

The second consideration concerned the need for new study outlines and material. Every representative spoke to this concern, in many cases telling of turning to Christian Endeavor because it does have definite outlines that are made up in most useful and usable form. The Board appointed a committee to do further work on this, making suggestions for subjects and people to produce such a study course. Before Young Friends can take the stands they are expected to take, and should take, they must be informed.

An open meeting Friday evening gave Young Friends an opportunity to tell of the work in various Yearly Meetings. This was interesting because it showed that in most cases much that is worth while is already being carried on, and thus it is not so much a need for the Board to create interest as it is to pick it up and weave through it all a thread of unified purpose.

In anticipation of the coming sessions of the Five Years Meeting in October, a greater impetus was given for the focussing of interest and the shaping up of plans for the future.

In the business session Saturday morning, the Board decided definitely to carry on—in spite of many handicaps. A well-developed program of visitation of Yearly Meeting groups was planned for the Executive Secretary, whose work will be carried on by Emily Parker. We do believe that it is far more important to have contact with and the interest of all the many, many Meetings throughout

the Five Years Meeting, than to have larger and perhaps more conspicuous contributions by the few. We want to feel the power and the courage and the joy of many Young Friends moving forward together.

The concluding meeting of the Board was in the form of a visit to the Dayton Homestead, where the group saw and heard of the plans and dreams of homesteading. In the large room lighted with candles and decked with boughs of fir, Young Friends cooked their supper at the two big fireplaces. In this atmosphere of adventure in a new way of living, Young Friends considered with new seriousness the social witness of Young Friends today.

In the spirit of a new determination that Young Friends have a purpose and a genuine motive for seeing through, the members of the group said goodbye and went out to every part, looking forward to a new day in the history of Young Friends activities.

MEETING ACTIVITIES ETC.

(Continued from page 10)

The annual New Year Dinner was held in the dining room of the church on January 1, in charge of the social committee. Following the meal, each of the standing committees of the Meeting was responsible for a stunt representative of its work. This program proved interesting and amusing to the unusually large group in attendance. The pastor brought a brief, appropriate New Year message as a fitting close to a successful church social.

The Junior Choir, composed by members of the Junior and Intermediate Departments of the Sunday School, have furnished special music at two worship services of the church—one evening and one morning. They have done good work and added to the impressiveness of the service.

Fredric E. Carter has not only entered whole-heartedly into the various activities of the Meeting but is proving a popular speaker in the community. On several occasions he has addressed the College body as a whole or in special groups. Recently he was invited to address the men of the local Christian Church at an oyster supper and social. He was also the guest speaker at the Christmas dinner at the local CCC camp.

College Avenue young Friends are taking an important and responsible part in the Christian Endeavor work of the county. The president, several other officers, and committee chairmen are members of our Meeting—almost all of them young people who have had advantage of the training given in the Leadership Training School conducted each summer on the William Penn College campus under the State Sunday School Council.

FLORABEL P. ROSENBERGER

A TRIBUTE

At her home in Whittier, California, December 21, 1934, after an illness of a few weeks, Florabel P. Rosenberger passed away. Her chief concern during the past months had been the failing health of her husband, Absalom Rosenberger, whose death occurred on October 26. To him she had given devoted care, and her strength finally gave way. For almost a quarter of a century, they had walked side by side with one purpose, that of contributing their utmost to the work of their Master, whom they delighted to serve.

When Florabel was eight years old, her parents, Joseph and Nancy Patterson, together with their four children, moved from their home in western Pennsylvania to Oskaloosa, Iowa. After completing her high school course, Belle Patterson began teaching in a little country school east of Oskaloosa, and this was the beginning of her great life work as teacher, not only of students but also of teachers. The death of the father a few years before had left the family with very limited means. She spent some years as student in Penn College, which later bestowed on her the well-merited degree of Master of Arts. She had one year of study at Michigan University and one year in Europe. History was her chief subject, but she was interested in all fields of knowledge—music, art, architecture, literature, and science. She taught in Penn Academy for two years.

For four years she was School Superintendent of Mahaska County, a position that she held with marked distinction. To her task she brought a quiet dignity, accuracy of scholarship, and unusual executive ability, which were characteristic of all her work. Leaving this public service, she returned to Penn College, where she served for two years as head of the department of History.

From here she went to Monmouth College in Illinois, an institution maintained by the United Presbyterian Church, of which the Pattersons were members. This College is noted for its interest in Christian missions and many students have gone from its doors into foreign fields. It was a great joy to Florabel Patterson, after her marriage with President Absalom Rosenberger, to go with him to the mission field at Ramallah, Palestine, where they labored together in

the boys' and girls' schools for four faithful years.

On their return to America, they went to Whittier and were connected with Whittier College for nine years. As registrar and as teacher, Florabel Rosenberger had a personal acquaintance with most of the students and won their esteem, respect, and confidence, as well as inspiring in them a zeal for scholarship, love of truth, and faith in God.

The last decade of her life brought a variety of social and religious tasks, for which she was preeminently fitted. She was much in demand as an inspirational speaker. Through her devoted work as member of the Board of the California School of Missions and the annual Conference at Asilomar, she did much to further the cause of missions.

Her mind was like a clear crystal that seemed to transmit perfectly the white light of truth. Though the driving force of her life was her religion, there was

no narrow sectarianism. There was a fullness of joy in her living and loving, and a wholesome sense of humor that made her a delightful companion. She was fond of travel, and only a few years ago, with her husband and a party of friends, revisited Palestine. Her influence on the lives of other people, students and friends, has been almost boundless. She was a wonderful teacher, but it is the influence of her personality, its richness, strength, spirituality, that will be remembered and will live on in the lives of so many.

Funeral services were held at the First Friends Church, Whittier, on December 22. The Penn College Male Quartet sang, and W. O. Trueblood, Frank W. Dell, Charles W. Kennear, E. L. Gregory, and Edwin McGrew took part in the services, the latter preaching the sermon. Interment was made at Oskaloosa, Iowa.

MARY H. LEWIS

Mary H. Lewis was born at Albion, Iowa, July 7, 1869, and after a brief illness following an emergency operation, passed away on December 18, 1934, at Pasadena, California. She was a faithful, lifelong Friend, and an ardent worker in movements for social betterment. At the age of eighteen she was clerk of her monthly meeting, and served later for many years as a clerk of the quarterly meeting and of Iowa and California Yearly Meetings. As overseer and elder she ever sought the spiritual welfare and growth of all within the meeting, from the oldest to the youngest.

Her parents, Dr. Enoch and Rebecca Green Lewis, both natives of Ohio, came from a long line of Friends reaching back to the founders of the Society. Mary was the eldest of eight children, five of whom survive: Alice L. Pearson, Pasadena; Walter E. Lewis, Gate, Oklahoma; Austin F. Lewis, Pasadena; George H. Lewis, Marshalltown, Iowa; and Charles S. Lewis, Omaha, Nebraska. Mary Lewis assisted her mother for long years during the invalidism of her father, who died thirty years ago, and from that time till her mother's death in 1922, she was her mother's constant companion. Together they spent more than a year in Japan and China, where Mary Lewis taught for a year in the Friends Girls School in Tokyo. For the past twenty-five years she had made her home in Pasadena.



Died
Oct. 26,
1934



Died
Dec. 21,
1934

DR. ABSALOM AND FLORABEL P. ROSENBERGER

In 1893 Mary Lewis was graduated from Penn College, and was granted an honor scholarship for one year of graduate study in Bryn Mawr College. Later she received the degree of Master of Arts from Penn College. Several years were spent in teaching in Ackworth Academy, and in the public schools of Albion and of Des Moines, all in Iowa. Her intellectual interests were wide, and her moral earnestness made her an active worker for social reforms. For a number of years she had been president of the Hester Griffith W. C. T. U. of Pasadena, secretary of the local Woman's Missionary Union, and was active in the international relations section of the Pasadena College Women's Club.

Her greatest gift was the gift of friendliness. She loved people. No barriers of color or race or culture or religious thought or material possessions were recognized by her. Widely divergent kinds of people called her friend in response to the kindly spirit they recognized in her.

Funeral services were held December 20 at the First Friends Church in Pasadena, of which Mary Lewis was a faithful member, with Edwin McGrew in charge.

MEETINGS AVAILABLE IN FLORIDA

Friends going to Florida this Winter will be interested to know of the various Friends meetings held during the tourist season. The St. Petersburg meeting is being held at the former home of the late Sarah E. Gardner Magill, 850 Sixth Street, South, at 3 p. m., until it is transferred to the Social Room of the United Liberal Church, Mirror Lake Drive and Arlington Avenue.

The Meeting in Orlando is held in the Sorosis House, 108 Liberty Street, at 11 o'clock every Sunday during January, February and March. Inquiries may be addressed to Ellen Dawson, 312 E. Sixth Street, Hialeah, Florida.

Friends at Miami are meeting as last year on Sunday mornings at eleven o'clock in a quiet, airy room on the fifteenth floor of the Dade County Security Building, First Avenue near First Street, N. E. Sarah Packer Thomas, 2036 S. W. Second Street is Clerk. Friends and others interested are cordially invited to attend.

At Jacksonville there is a little group of Friends meeting the first and third Sundays at 4 p. m. in the Community House of St. John's Church, Market and Duval Streets. Another group of interest is held at Sebring, at the home of Daniel S. Master, 111 N. Commerce Street. This meeting is at 10:30 each Sunday morning and the Master family

invite tourists to attend. In central Florida there are a number of Friends at Highland Park Club, at Lake Wales. One of them is Henry C. Turner and he holds Friends meeting at his house on Sunday morning in the same spirit as the meetings at Buck Hill Falls.

Perhaps the smallest meeting in the State is held by a few Friends who are permanent residents of the village of Ruskin, north of Tampa Bay. The village was started in the spirit of John Ruskin. Mrs. Adeline D. Miller, the widow of the founder, has become a Friend and holds a meeting for worship each Sunday morning.

Tourists may get information about the different meetings from any one of the meetings.

DISTINGUISHED SERVICE AT PALMER LAKE

Evalena Macy, a former missionary to Cuba, is the community worker, and the leader of the Community Friends Church in Palmer Lake, Colorado. Her work is of outstanding merit. Bishop Meade of the Methodist Episcopal Church, who has a summer cottage in Palmer Lake, said last summer: "I have been coming to Palmer Lake for a number of years and I find that Evalena Macy has made this a different community from what it used to be." Evalena Macy modestly says that she does not deserve all the credit for she has built on the work of Orville Bender and wife, who had charge of this work before her, and she has had the excellent help and cooperation of the school teachers, Mr. and Mrs. Omer Coppock, and Mr. and Mrs. C. R. Hays and others who have made the work possible.

As one part of the Christmas program this year, they observed the century-old custom of bringing in the Yule log. On Sunday afternoon the residents of this mountain community twenty-three miles north of Colorado Springs, gathered at

the entrance of Sherwin Canon to hunt the Yule log in the mountains which had been cut by one of the group. The finder of the log rode the log to one of the homes where it was kindled in an open hearth by a piece of the 1933 log brought in at Lake Placid, New York. Half of the tree trunk was saved for 1935 as the community expects to observe this custom annually. As the log burned, carols were sung and a Christmas story was told, and other ceremonies fitting the occasion were observed.

HOLIDAY OBSERVANCE AT WICHITA

A community fellowship day, sponsored by the Forum of University Friends Church, Wichita, was the feature of a gathering in Recreation Hall at Friends University, on New Year's day. Not only the members of University Church, but everyone in the community was invited to attend. A basket dinner at noon was followed by an interesting program, which included music, readings and the discussion of matters of general interest.

Dr. David M. Edwards, President of the University, gave a talk on international affairs, Judge Carl H. Davis spoke on the subject of proposed old-age pension legislation, and Charles O. Whitely, pastor of University Church, gave a talk on the prohibition situation in Kansas.

Two special Christmas services were held at the church. The first, on December 16, was a Christmas musical program by the choir, and the other, on December 23, was a program, "Bearers of the Light," arranged by Lela E. Gordon, assistant pastor. It was a candle lighting exercise, participated in by a large number of the church members, old and young. Following it, "White Gifts" sufficient to fill twenty-five baskets with food for needy families, were given by the various Sunday School departments.

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Howard E. Yarnall of Wallingford, Pennsylvania, has returned home from Gottingen, Germany, where he has been studying for some time, and where he recently passed his oral Doctor's examination *cum laude*.

* * * *

Frances Lenore Overman, daughter of Dr. C. J. and Mary J. Overman of Marion, Indiana, has recently been appointed Girl Reserve Secretary by the directors of the Marion Y. W. C. A. She is a recent graduate of Earlham College.

* * * *

Fred W. and Elizabeth H. Emerson of Las Vegas, New Mexico, drove to Richmond, Indiana, to spend Christmas, being joined at their former home there by their daughters, Grace and Olive, who are students at Oakwood School, Poughkeepsie, New York.

* * * *

W. Irving Kelsey writes that he and Anna Kelsey have purchased a home at 314 North Friends Avenue, Whittier, California, where they are settling down to enjoy the sunshine of Southern California and the association with children, grandchildren, and many friends and relatives. They have certainly earned this satisfaction, after their long years of faithful and effective public service.

* * * *

At the Portland home of her daughter, Bernice King, the eightieth birthday anniversary of Amanda M. Woodward of Newberg, Oregon, was joyously observed by relatives and friends on Sunday, December 23. She wishes us to express her deep appreciation of the greetings which were showered upon her from friends all over the country, many of them prompted by the notice given in these columns of the approaching anniversary.

* * * *

The Cary Memorial Committee of Baltimore has completed preparations to raise a fund in memory of Richard L. Cary, who died nearly two years ago while serving as head of the Friends Centre in Berlin. The fund will be used to endow a lectureship at the German Yearly Meeting, in which he was so deeply interested and to which he contributed so much of helpfulness and encouragement.

* * * *

Clyde E. Roberts of Santa Ana, California, formerly a member of our Mission in Mexico, is engaged on a public historical project in working out the story of the forty or more old adobe houses in his county, built during the Spanish-Mexican period of California.

He is also doing research work on the family life of that period. Naturally his knowledge of Mexico and his command of the Spanish language are of great help to him in this work.

* * * *

Mahlon Harvey, our American representative in Paris, has been appointed to represent the Society of Friends in the Institute of Intellectual Cooperation. This organization, connected with the League of Nations, but centered in Paris, fosters international understanding by bringing together, on commissions, scholars and scientists from different countries to study their common problems. Since Paris has almost as many international organizations as Geneva, it is important for Friends to take a part in this and other efforts to coordinate international activities.

* * * *

Some of our readers have doubtless listened recently to the rich tenor voice of Joseph Bentonelli, of the Chicago Grand Opera Company, who is being starred in the Chase and Sanborn Opera in English Guild radio programs, he having sung in "Rigoletto," "Madame Butterfly," and, last Sunday evening, in "Tales of Hoffmann." Friends will be interested to know of his friendship for our late Friend, Pearl Stribling, of Earlham, Iowa, an invalid shut-in widely known and loved. Several years ago, when on a concert tour of Iowa with a young men's quartet, he heard of Pearl and took the quartet to sing for her. A beautiful friendship resulted. He went to Italy where he spent some years in study and training, steadily making a reputation for himself among artists in that land of Grand Opera. He never forgot his invalid friend in Iowa, writing her of his struggles and achievements, and telling her of the scenes he visited. Even in more material ways he gave evidence of his constant and generous thought for her, up to within a short time of her death. We have wished, as we have listened to his exquisite singing, that our departed friend might have been spared to enjoy this privilege of hearing the voice of her singer friend, now rated as a new star in the galaxy of great American tenors.

NEWS OF OUR MEETINGS

On Sunday morning, December 23, Jonesboro, Indiana, Friends Sunday School and Church presented their pastor, John I. Wright, and his family with a nice rocking chair, which was much appreciated. The same evening a Christmas

program was given at the church. . . . A two weeks series of evangelistic services closed on December 2. The pastor was in charge of the meetings, and Edna Wright very ably led in the singing. While the outward results were not as apparent as one would desire, there was depth to the services which we feel confident will yet bear fruit to the building up of the kingdom in our midst. . . . The study of the Gospel of Mark has just been completed. These lessons were given in connection with the mid-week prayer meetings. The pastor plans to present an outline study of the book of Genesis, beginning the first of the year. . . . Friends are enjoying the nicely redecorated auditorium and class rooms. This work was completed in November.

* * * *

First Friends Church, Marion, Indiana, observed Christmas Sunday, December 23, with a unified service of the Church and Sunday School in the morning with special music, and in the evening a presentation of the Christmas story in singing, readings, and tableaux by the Children's Division and the Junior Choir.

* * * *

The Christmas offering for missions from Friends Memorial Church, Muncie, Indiana, amounted to almost \$100, the largest offering for missions which has ever been received there, Muncie Friends believe. This success is probably due to a suggestion of Howard W. Cope, pastor, in connection with which there was some friendly competition between classes for "Herd the Buffaloes"—saving buffalo nickels during December for this special collection. There was an attendance of 406 at Bible School, when an offering of about \$90 was received; and an attendance of 435 at the combined Bible School children's program and worship service, when the loose change of the offering, about nine dollars, was turned over by the church finance committee to the missions offering. Souvenir bulletins were presented by Howard and Edna Cope to members of the Meeting. These contained programs for the morning and for the evening musical service, a welcome to the new members who were received that Sunday, a Christmas poem, and the season's greetings from the pastor and his family.

* * * *

Will Kinsey and wife of Richmond, Indiana, gospel singers and workers, who have been engaged in the evangelistic field for fourteen years, have taken the pastorate of the North Tenth Street Friends Church in Richmond. They will

also do some evangelistic work in connection with their pastorate.

* * * *

Under the guiding hand of the very efficient and spiritual young pastor, Donald Spitler, Spiceland, Indiana, Meeting enjoyed some beautiful and very uplifting Christmas services on December 23. The last half of the Bible School hour was devoted to the children, who sang carols and gave a little pageant. The worship hour was featured by special music and readings. In the evening a large audience enjoyed an inspiring and delightful pageant of the nativity. After the close of the evening services, a band of forty singers gladdened the hearts of many with the story of Jesus brought to them in song by these serenaders.

* * * *

Blue River Monthly Meeting in Western Yearly Meeting has recently received several financial gifts. Through the mail came \$50 in cash from an unknown benefactor, and Mary L. Hinshaw's will revealed the bequest of \$200 to Blue River, the home of her childhood days. These and other gifts have been thankfully received and are greatly appreciated. . . . An unusual funeral service was held a short time ago at Blue River Friends Meeting, when the burial service for Mary L. Hinshaw occurred. She died in Long Beach, California, September 28, and at the time of her burial also occurred the reburial of her children, Jennie, who died in 1880, and Joseph T. who died in 1902—the final burial of the three bodies being in the family lot at the Blue River cemetery, in one grave, carrying out a written request of Mary Hinshaw. She was the daughter of Joseph and Semira Lindley Trueblood, descendants of the pioneer families of the Blue River neighborhood.

* * * *

Hadley Meeting of Danville Quarterly Meeting (Western Yearly Meeting) was favored recently with a week's series of evening services of splendid ministry and song under the leadership of I. Lindley Jones, pastor of Fairfield Meeting. An excellent spirit prevailed during the meeting, although circumstances limited the attendance and proposed length of the series. . . . On Friday evening, December 21, the members and friends of Hadley Meeting called in a body as a surprise on their pastor, Leslie Bond, and wife for an evening of good fellowship and mutual encouragement. The evening was very agreeably spent and a number of substantial tokens of appreciation were given these faithful workers. . . . Hadley Sunday School had an average attendance of sixty for the last six months. October was observed as rally month, with each Sunday featuring some particular line of religious educa-

tion, such as Church Day, Family Day, Community Day, Cradle Roll Day, etc.

* * * *

Bessie Franc Brown, who served for several years as a missionary in China, is the pastor of the Colorado Springs Meeting, where she is proving herself a true missionary as she is extending her work into a section of the city which is not reached by the other churches. . . . On Christmas Eve a special Christmas program was given featuring a Seth Parker Christmas, including the Jonesboro neighbors, many Christmas songs, and practical gifts which were presented to the pastor of the Spanish Mission of the city, Alfonso Baez, who was present.

GREENFIELD GLEANINGS

The Greenfield, Indiana, Missionary Society has enjoyed two outstanding meetings within the last two months. The Thanksgiving meeting, with Della Holt and Laura Coberly, was an inspiration to all who were privileged to attend. Ethel White gave an interesting article on the life of Miss Michi Kawai, author of the study book, "Japanese Women Speak." The lesson for the day was Christianity and Education in Japan. Splendid reports of the Missionary Conference at Knightstown were given. Thank-offering boxes were opened and revealed a goodly sum. The Christmas

meeting at the home of Dr. Mary Bruner was well attended and proved interesting and inspirational. Ethel White review the book, "The Daughter of the Samurai," giving some interesting sidelights on Japanese customs. The usual Christmas offering was taken.

On Sunday, December 23, the worship period was given over to the children, who presented a very pleasing program of songs, readings and exercises, featuring a special number by the Junior vested choir. In the evening, the Young Friends League sponsored a playlet, "Christmas at Clinton Corners," which was well given, and pleased a large and appreciative audience. A White Gift offering of food was taken to needy families.

Eliza H. Atkinson, aged 76, passed away at her home in Greenfield, December 16. She is greatly missed in Bible School, Church and other activities, because of her unfailing optimism and cheerfulness under all circumstances.

WHERE TO STAY

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BIRTHS

JACKSON—To Wallace G. and Fonda Hester Jackson, Earlham, Iowa, November 16, 1934, a daughter, Janet Elizabeth.

MARRIAGES

BACON-JONES—At her home at Amesbury, Massachusetts, on Christmas Day, 1934, by Friends' ceremony, Lydia T. Jones and Arthur A. Bacon of Beirut, Syria. In September they will go to Beirut, where for sixteen years he has been Professor of Physics at the American University. Arthur Bacon has been closely identified with the work of the Syria and Palestine Yearly Meeting and had been secretary of the local committee of the Lebanon Hospital for Mental Diseases near Beirut, which was founded by Theophilus Waldemeier.

WHITE-WINSLOW—On March 31, 1934, at Suffolk, Virginia, Sara-Maie Winslow, Belvidere, North Carolina, to Roscoe Miller White of Hertford, North Carolina. The bride is the daughter of Mr. and Mrs. L. Jay Winslow of Belvidere, and a member of Piney Woods Meeting. Dr. J. H. Goodwin, minister.

DEATHS

CARSON—At her home in Indianapolis, Indiana, November 15, 1934, Deborah J. Carson, aged eighty-six years. She was born in Delaware County, the daughter of Simon and Sarah Conn, pioneer residents. On March 27, 1866, she was married to William Carson. She and her husband and son Clarence became members of Muncie Meeting at its organization in 1876, they being three of the eighteen charter members—six men, six women, and six children. She is survived by the son. The funeral services were held November 18 at Muncie with Howard W. Cope in charge, and burial was made at Muncie.

DEVINE—At her home in Redmond, Washington, December 12, 1934, Laura Magdalene Loy Devine. She was the daughter of William and Elizabeth Loy and was born December 12, 1866, the eldest of a family of eleven children. On May 13, 1884, she was united in marriage to John C. Divine at Jonesboro, Indiana. They moved to Redmond three years ago,

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although their membership remained in Back Creek Monthly Meeting in Indiana. The husband survives, together with five children. To those who knew her best, Laura Devine will always be remembered as a faithful wife and devoted mother. Her life was filled with instances of self-sacrifice and a deep Christian faith.

HAWKINS—At the home of her son, Ernest Sears, near New Castle, Indiana, December 5, 1934, Mary Bond Sears Hawkins, aged eighty-eight years. A birthright Friend, she was a member of the old Flat Rock Friends Meeting near Mooreland, Indiana, until it was discontinued and then she transferred her membership to Mooreland Meeting, where she was ever faithful as long as her health permitted. Funeral services were held December 7 in the Mooreland Friends Church, in charge of Chester B. McKean.

The bells of happiness ring out only in the steeples of the heart.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS—

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

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meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Ave. and Shoshone St. Worship 11:00 A.M., Bible School 9:45 A.M., Christian Endeavor 6:30 P.M.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to Mrs. Deborah DeBauw, Clerk, 13118 Pinehurst Ave. Phone, Hogarth 7035.

KNOXVILLE, TENNESSEE

Friends Church, 2100 Washington Ave., Lydia M. Hoath, Minister. Bible School, 9:45 A. M. Meetings for Worship, 11:00 A. M. and 7:30 P. M. Christian Endeavor, 6:30 P. M. Prayer Meeting, Fourth-day evening, 7:30 o'clock. Visiting Friends and others welcome.

MIAMI, FLORIDA

Friends Meeting held First Day morning, 11 o'clock, on 15th floor of Dade County Security Building, First Avenue near 1st St., N. E., Miami. Sarah Packer Thomas, 2036 S. W. 2nd St., Clerk. Friends and others interested are cordially invited.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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